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The emotional state in twenty-one of the dreams is reported distinctly painful; twelve as pleasant, and four as perplexing. Three dreamed that they were being chased—one by a cat, one by a man, and one by a peacock. The cat, the dreamer thought, might have been suggested by the observation of the one cut from colored paper, and the student who dreamed of being chased by a peacock suggested that possibly the hen and the combination of colors might have laid the foundation for this dream.

But seventy-nine of the dreams were localized in the recent past—within a fortnight—and sixty-three were localized in the remote past—more than a year before. Several reported that although they dreamed of incidents associated with their early childhood, their apparent age was never lessened. One hundred and fifty-six, or about 70 per cent. of the dreams, were satisfactorily accounted for as having some connection with the thoughts and experiences of the preceding day or week.

WILL S. MONROE.

- (78) *The Evolution of the Idea of God.* By GRANT ALLEN. Henry Holt & Co., New York, 1897, pp. 447.

This is a very convenient résumé of the work of Herbert Spencer on "Ecclesiastical Institutions," Fraser's "Golden Bough," Mannhardt's "Baum Cultus," Robertson Smith, Tylor, Speth, Hartland, Barrington-Gould and other writers known to folklorists in this field. A more fit title would have been: "Beliefs and Rites of Ancient People who dwelt about the Mediterranean as the Source of Christianity." The author has collected material for twenty and been writing the book for ten years, and states that every question of the objective validity of any belief is foreign from his purpose, tells us that he is not such a "gross and crass Euhemerist as to insist dogmatically on the historical existence of a personal Jesus," does "not pretend in any one instance to have proven my point," but only to have made made out a *prima facie* case for a grand jury, etc. His "case" is, after digesting the arguments of Frazer and Mannhardt, the indebtedness to the latter of whom he and Frazer scantily recognize, that among the gods deliberately made by killing priest-kings and their substitutes, corn and wine gods were especially prominent, that Jesus, whether or not He ever really existed, is simply another corn and wine god manufactured by killing. His talk was of vines and branches, eating his body and drinking his blood, a sower, workers in a vineyard, mustard seeds, leaven, harvest, bread of life, water made wine, and a legend made his complexion the color of wheat and his hair of wine. Many other details indicate the same conclusion. While these elements may be present, we think this author unduly magnifies their importance, and that his method is uncritical, and in strong and unfavorable contrast to that of most of the authors whose ideas he here compiles. He follows Spencer's ghost theory of the origin of gods, and wrests facts of other authors who hold the opposite view of animism to support his theory.

- (79) *A History of Dancing from the Earliest Ages to our Own Time.* From the French of GASTON VUILLIER. D. Appleton & Co., New York, 1898.

This luxurious quarto has twenty full-page plates and 409 illustrations, and is supplemented by a sketch of dancing in England by Joseph Grego, and combines scholarly and popular qualities into a happy result. The reader can form a pretty clear idea of what the

pavane, bolero, cachucha, prado, rigadoon, gavotte, polka, maiade, farandole, bayadère, branle, strathespey, ranelagh, alfresco, mabille, and many other dances once immensely in vogue, but now nearly forgotten, really were. In some lands every province has its own peculiar dances; semi-savage dances mimic the characteristic actions of almost the fauna of the country. Every human vocation is represented; every emotion expressed; every form of asceticism, ecstasy, and worship have their dances, so do every typical stage, epoch, event and act of life, and every low passion.

- (80) *The Non-Religion of the Future*. By M. GUYAU. Henry Holt & Co., New York, 1897, pp. 543.

The basis of religion is in man's social nature. It is universal socio-morphism. A man is religious only if and when he superposes another society more powerful, cultured, universal, and cosmic upon his own. Theology is an attempt to explain theology by analogies drawn from human society. Religion is destined to vanish, like Comte's theological stage of thought. Metaphysical, philosophical and scientific ideas will take its place. Children should not be taught religion, so that there may be no need of convulsive reconstruction later. In one chapter we are told how a new husband, whose wife is virgin in soul, should at once but wisely begin her religious enfranchisement before she limit his own mental freedom by exerting the opposite influence. Religion is collective life, not human only, but cosmic. Immortality may be sought by good works, and personal post-mortem continuance is regarded stoically as a bare possibility.

- (81) *Memory and its Cultivation*. By F. W. ELDRIDGE GREEN, M. D., F. R. C. S. K. Paul, Trench, Trübner & Co., London, 1897, pp. 311.

This book is in the International Scientific Series, but is unusually disappointing. There is no reference to literature, or, I think, to any of the experimental studies of the subject in recent years. The brain chart, which is the frontispiece, suggests nothing whatever of the work of the last score or so of years, and phrenology, with thirty-nine faculties and stories from Abercrombie, and fifty-one pages and twenty-two rules on cultivation of memory, conclude the work. All sensory impressions, we are told, are permanently stored in the thalami; but at present we do not know where the faculties are located. In the absence of almost everything popular on the subject, it is possible that there may be somewhere those who can derive good from such a work.

- (82) *A Course in Experimental Psychology*. By EDMUND C. SANFORD, PH. D., Assistant Professor of Psychology, Clark University. Boston, 1897, pp. 449.

This volume marks the completion of Part I on sensation and perception. As was to be expected, the larger part of the book is taken up with the eye and vision, the other senses being treated in 89 pages. It is copiously illustrated, well printed and indexed, and, so far as the writer knows, unique in its field in any language. The first half was published two years ago, and has been extensively used, and its completion will be welcomed.

- (83) *Studies from the Yale Psychological Laboratory*. Edited by EDWARD W. SCRIPTURE, PH. D. Vol. IV, pp. 141.

This, fourth of the series, contains seven articles, the longest being an "elementary course in psychological measurements" by the